

not used
~~DEF~~ DOC # 245

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al.

against

ARAKI, Sadao, et al

Sworn Deposition

Having first duly sworn on oath as on attached sheet
and in accordance with the procedure followed in my country
I hereby depose as follows.

/S/ HANAYAMA, Nobukatsu.

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The outline of my personal-history and my present post
are as follows:

Graduated from the Arts Faculty of the Tokyo Imperial

University. (Majored in Indian Philosophy) (March 1921)

Studied Japanese Buddhism in the post-graduate course of the
Tokyo Imperial University (From April 1921 to March 1924)

Residing mainly in England, carried out research on Buddhism
in European countries and America (From March 1924 to April
1926)

Lectured on the History of Japanese Buddhism in the Tokyo
Imperial University, the Tohoku Imperial University, the
Kyushu Imperial University, the Tokyo Literature and
Science College, the Toyo University, the Kokugakuin College,
and the Nippon University etc. (From April 1926 to 1946)

Was granted an Imperial reward by the Imperial Academy for my
study of "HOKKE GISO"

(T.N. An Commentary on the HOKKE scriptures) written by Crown
Prince SHOTOKU. (May 1935)

Received a Doctorate degree in the Tokyo Imperial University
(April 1933)

Deliver a Buddhist sermon to the Japanese War Criminal suspects
four times a week in SUGAMO Prison.

(as a prison chaplain. From February 1946 up to present)

Present post

Assistant Professor of the Tokyo Imperial University.

- 1) Buddhism is the religion which was propagated by the edict of the 33rd Emperor SUIKO in the second year of his reign (A.D. 594) and was followed by the successive Emperors as well as the majority of the Japanese people for about 1,300 years until the latter part of the 121st Emperor KOMEI's reign (A.D. 1866). As many as a half of the Emperors who ascended the throne during this period abdicated to enter the Buddhist priesthood and left their homes, pursuing in solitude and quiet the way to become a Buddha (T.N. cf. two classes of Buddhistic faith explained, later). There were, therefore, not a few Emperors, Empress Dowagers, Crown Princes, Princes, and Princesses who, following those Emperors, left their homes and became priests or priestesses. This custom naturally prevailed among the nobility, the military class, and the common people. Consequently, prominent Buddhist priests appeared from among them. Japanese Buddhism has thus always served to promote the progress of Japan as a cultured nation aiming at peace. The result is that even now there remain many Buddhist temples and works of Buddhist art not only in Kyoto and Nara, but also all over the country, and also that Buddhist customs are now deeply rooted in many phases of the daily life of the nation. In the year of the Meiji Restoration (A.D. 1867,) moved by the

spirit of restoring Japan to the state of the ancient times when Emperor JIMMU reigned before the introduction of Buddhism (A.D. 552), Buddhist services or ceremonies which have been held for a long time in the Imperial House were abolished and those princes who had been in priesthood returned to secular life. Thus the Buddhist formalities which had been maintained for 1,300 years in the Imperial House were replaced by those of Shinto. The above mentioned fact is clearly proved by the fact that we can not, until the reign of Emperor KOMEI, find any pictures of the successive Emperors in arms, but only in Buddhist priest garb or Scholars dress. Although eighty years have elapsed since Buddhism disappeared from the Imperial House in the early years of MEIJI, a greater part of the people still remain Buddhists just as their ancestors were.

2) The doctrines of Buddhism which have developed in Japan have not always been similar for 1,400 years. Various kinds of doctrines have been preached in accordance with the feature of an age and the individuality of the preacher. Today, they are divided into thirteen sects, which have many more branches. But they are, after all, reduced to two main classes: one is a "Way to bring the actual self to perfection as a human being and become a Buddha or an enlightened one" (writers note, Buddha, the enlightened one) and the other is the "Way to reflect on one's present sins and to ask Amita Buddha

(The writers note. The enlightened one who accomplished the immeasurable life and wisdom) for salvation".

The former is called "The way of a saint" or "the doctrine of salvation by works." The latter, "The way of the common people" or "the Buddhistic doctrine of salvation by faith".

It goes without saying that either of these two main doctrine not only aim at self-completion, but also at making all other perfect at the same time, As for those to be led into the faith, Japanese Buddhism makes no distinction between the wise and stupid, the rich and poor, and the male and female, not to speak of race and nationality. It makes it a goal to save all creatures equally, being unrestricted by time and space. However, it might be natural that Japanese Buddhism teaches the multitude, by pointing to the "Height of Truth", to practise justice and to tread the path of humanity for elevating and developing the culture of the State as a spontaneous manifestation of gratitude for the land and the State ^h where they

were born.

- 3) I believe that Shintoism is not a religion. It is because one is unable to believe in religions of different nature at the same time. It must have been impossible to worship Shintoism which have been followed for 1,300 years by the whole nation as well as the successive Emperors. Today, every Buddhist family in Japan has a kamidana (T.N. a miniature of a shrine) in its house and worships it day and night. Those devout Buddhists who visit temples worship at Shinto shrines as UJIGAM

(T.N. Tutelary Gods) at the same time and yet do not feel any contradiction. From these facts it can be said that Shinto is not a religion, but an object or a place of a kind of rite for ancestor-worship.

- 4) In Japan, since the Constitution was promulgated by the Emperor MEIJI, freedom of faith, as every one knows, had been admitted and generally put into effect. Accordingly, to believe in Buddhism, Christianity or Shūha Shinto (T.N. Shintoism of various sects) as a religion has been left to the option of individuals of the nation, while Shintoism has been followed by the whole nation as something different from a religion.
- 5) In some overseas areas where a great many Japanese had immigrated, there were Shinto Shrines erected by them, I am told, but even in this case, as I mentioned before, they were erected not as what we call a religion, but for the worship of those Japanese immigrants of their ancestors.

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December 25th, 1946.

At the International Military Tribunal

/S/ H.YAMA, Nobukatsu (seal)

I certify that the above mentioned person took an oath
in my presence and affixed his signature and his seal.

Witness: /S/ Seichiro Ono (Seal)

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TRANSLATION CERTIFICATE

I William E. Clarke, of the Defense Language Branch, hereby certify that the foregoing translation described in the attached certificate is, to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

/S/ William E. Clarke

Tokyo, Japan

Date 23 Jan 1947

(Affidavit of HANAYAMA, Nobukatsu)

not used

DEF DOC ir 245

極東國際軍事裁判所

亞米利加合衆國其他

對

荒木貞夫 其他

宣誓供述書

供述者 花 山 信 勝

自分儀我國ニ行ハルル方式ニ從ヒ先ヅ別紙ノ通り宣誓ヲ爲シタル上次
ノ如ク供述致シマス

私ノ略歴ト現職トハ次ノ通りデアリマス。

- 一、大正 十年三月 (A.D. 1921) 東京帝國大學文學部ヲ卒業ス (印度哲學科專攻)
- 一、同年四月ヨリ (A.D. 1921-1924) 東京帝國大學大學院ニ於テ日本佛教ヲ研究ス
- 一、大正十三年三月ヨリ (A.D. 1924-1926) 主トシテ英國ニ滞在シテ歐米ニ於ケル佛教研究ヲ調査ス
- 一、大正十五年四月ヨリ (A.D. 1926-1945) 東京帝國大學東北帝國大學九州帝國大學東京文理科大學
現 在 アデ 東洋大學國學院大學日本大學其ノ他ニ於テ「日本佛教史」
ヲ講義ス
- 一、昭和 十年五月 (A.D. 1935) 聖德太子ノ著作「^{ホツケヤシヨ}法華發願」ノ研究ニ對シ、帝國學士院
ヨリ恩賜賞ヲ受ク
- 一、昭和十七年四月 (A.D. 1942) 東京帝國大學ニ於テ、文學博士ノ學位ヲ受ク
- 一、昭和廿一年二月ヨリ (A.D. 1946-) 東京巢鴨拘置處ニ於テ、戰犯答疑者ニ對シ毎週四回、佛
現 在 アデ 教法話ヲナス (教誨師トシテ)
- 一、現 職 東京帝國大學助教授

以 上

一、佛敎ハ第三十三代推古天皇ノ第二年（A.D. 594）ニ同天皇ノ詔勅ニヨリテ我が日本國ニ興隆セシメラレテ以來、第百二十一代孝明天皇ノ晩年（A.D. 1866）ニ至ルマデ約一千三百年間、歷代天皇ヲハジメトシテ我が國民ノ大多數ガコレヲ奉ジテキタ宗教デアル。此ノ間ニ即位サレタ天皇ノ約半數ハ、實ニ讓位シテ佛敎ノ僧トナリ、家庭ヲ去ツテ獨リ靜カニ佛トナル道ヲ修セラレタ程デアル。シタガツテ、皇后、皇太后、皇太子、皇子、親王等ガソレニ倣ツテ、家庭ヲ去ツテ僧トナツタ方モ甚ダ多ク、貴族ハジメ、武家、庶民ノ間ニモ自然ニソノ風ガ眞似ラレテ、スグレタ佛敎僧ガアラハレ、ココニ日本ノ佛敎ハ永年ニ亙ツテ、平和ヲ旨トスル文化國トシテノ日本ノ發展ニ資シテ來タノデアッタ。ソノ結果ガ、現在ニ尙ホ奈良及ビ京都ヲハジメ、全國ニ遺存シテオル佛敎ノ寺院ハ佛敎藝術作品等デアリ、國民ノ日常生活ノ多クノ面ニ佛敎的習俗ガ深クノコツテオルノモソノ爲メデアル。然ルニ、明治維新（ハ佛敎渡來）以前ノ神武天皇ノ太古ニカヘ

一、

accomplished the immeasurable life and wisdom)ニ仰グ道トノ二ツニ分レル。前者ヲ聖者ノ道、又ハ自力^{ジリキ}ノ佛教ト名ツケ、後者ヲ凡愚ノ道、又ハ他^タ力^{リキ}ノ佛教ト名ツケル。然シ此ノ二種ニ大別サレル佛教ハ、トモニ等シク自己完成ダケヲ目標トスルノデハナク、自己完成ト同時ニ一切ノ他我ノ完成ヲ理想トスルハ云フマデモナイ。此ノ日本佛教ノ對象ニハ、智愚、貴賤、男女ノ差別ハナク、況ヤ人種、國境ノ差別モ認メナイ。時間ト空間トヲ超エテ、一切ノ生類ノ平等救済ヲ目標トスルモノデアル。但シ、自己ノ生命ヲウケタ現實ノ國土トソノ國家トニ對スル感謝ノ自然的發露トシテ、先ヅソノ國家ノ文化的向上ト發展トノタメニ、眞理ノ高峰ヲ指示シテ、正義ヲ實踐シ、人道ヲ正シク歩ムベキコトヲ教ヘルノハ當然デアル。

日本ノ神社ハ宗教デハナイト自分ハ信ズル。異質ノ宗教ヲ同一人ガ同時ニ奉ズルコトガ出來ナイカラデアル。一千三百年間ニ亘ツテ、歷代天皇ハジメ、全國民ガ殆ンド例外ナシニ信ジテキタ佛教ト並ベテ、別種ノ宗教トシテノ神社ヲ尊奉スルコトハ出來ナカツタ筈デア

ルトノ復古精神カラ、永年宮中ニ採用サレテキタ佛教的法會ヤ儀式ハ廢セラレ、法親王モ復飾ヲ命ゼラレルコトトナツテ、一千三百年間用ヒラレテキタ佛教ニ代ルニ、宮中デハ神社ノ諸儀式ガ採用サレルコトトナツタノデアル。然シ孝明天皇マデノ歷代天皇ノ御姿ニ武裝シタ天皇ノ圖像、ソク、僧形ヲシタ天皇カ、文人トシテノ天皇ノ圖像ダケシカ見ラレナイコトガ如實ニ上ノ事實ヲ示シテ餘リアル。明治初年ニ宮中カラ佛教ハ消エルコトトナツテコトニ八十年ヲ經過スルケレドモ、國民ノ大多數ハ今モナホ、先祖以來ノ佛教信者デアルコトニ變リガナイ。

一、日本ニ發達シタ佛教ハ、過去一千四百年ノ間ニ必ズシモ一樣デハナカツタ。ソノ時代ニ應ジ、個人ノ各種ノ性格ニ應ジテ、イロイロノ教ガ説カレテキタ。ソレガ現在十三宗トモナリ、更ニ多クノ支派ニ分レテオルガ、要ハ人間トシテノ現在ノ自己ヲ完成シテ佛 (Buddha, The enlightend one) トナル道ト、現在ノ自己ノ罪ヲ

反省シテソノ救済ヲ網對ノ佛陀 (Amite Buddha, The enlightend one who

accomplished the immeasurable life and wisdom)ニ仰グ道トノ二ツニ分レル。前者ヲ卑者ノ道、又ハ自力^{ジキ}ノ佛教ト名ツケ、後者ヲ凡愚ノ道、又ハ他^タ力^{リキ}ノ佛教ト名ツケル。然シ此ノ二種ニ大別サレル佛教ハ、トモニ等シク自己完成ダケヲ目標トスルノデハナク、自己完成ト同時ニ一切ノ他我ノ完成ヲ理想トスルハ云フマデモナイ。此ノ日本佛教ノ對象ニハ、智愚、貴賤、男女ノ差別ハナク、況ヤ人種、國境ノ差別モ認メナイ。時間ト空間トヲ超エテ、一切ノ生類ノ平等救済ヲ目標トスルモノデアル。但シ、自己ノ生命ヲウケタ現實ノ國土トソノ國家トニ對スル感謝ノ自然的發露トシテ、先ヅソノ國家ノ文化的向上ト發展トノタメニ、眞理ノ高嶺ヲ指示シテ、正義ヲ實踐シ、人道ヲ正シク歩ムベキコトヲ教ヘルノハ當然デアル。

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ル。又、現ニ日本ノスベテノ佛教信者ノ家庭ニ於テモ神棚ヲ安置シテ日夜ニコレヲ禮拜シテイルシ、又佛教ノ寺院ニ參詣スル篤信ナ佛教信者ハ、同時ニ何ノ矛盾モ感ゼズニ、氏神トシテノ神社ニ參拜シテイル。是レ等ノ事實カラ推シテ考ヘテモ明カナヤウニ、神社ハ宗教デハナク、日本國民ノ祖先ヲ崇拜スル一種ノ儀禮ノ對象又ハ場所デアルト云ツテヨイト思フ。

一、又、我が國デハ明治天皇ノ憲法制定以來、信教ノ自由ハコレヲ承認シテ來タノデアツテ、且ツコレヲ一般ニ實行シテ來タコトニツイテハ、何人モコレヲ認メ得ルト思フ。シタガツテ、宗教トシテノ佛教、キリスト教、宗派神道ハ、國民各自ノ自由信仰ニコレヲマカセテアリ、神社ハコレ等ノ宗教トハ別ニ、國民ノ全体ガコレヲ崇敬シテ來タ別種ノモノデアツタ。

一、シタガツテ、日本人ノ多數ガ移住シタ海外ノ土地ニ於テハ、神社ヲ建テタ所モアツタヤウデアアルガ、此ノ場合ニ於テモ先ニ述べタヤウニ、神社ハ謂ハユル宗教トハ別ニ、ソコニ移住シタ日本人ノ

祖先崇拜ノタメニ建テタモノデアツタト自分ハ信ズル。

以上

昭和二十一年十二月二十五日

於樞東國際裁判所構内

花 山 信 勝

右ハ當立會人ノ面前ニ於テ宣誓シ且ツ署名捺印シタルコトヲ證明致シ
マス

同日同所ニ於テ

立會人 小 野 清 一 郎

良心ニ從ヒ眞實ヲ述ベ何事ヲモ默秘セズ又何事ヲモ附加セザルコトヲ
誓フ

宣

誓

書

(署名
捺印)

花

山

信

勝